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WEEKLY REVIEW.

—Mr. W. R. Bradlaugh brother of the notorious freethinker, Charles Bradlaugh, was converted in London two years ago at Moody and Sankey's meetings, and now takes an active part in open-air preaching of the Gospel in London. Though we have used the word freethinker, we object to it in this connection. The apostle James speaks of the perfect law of liberty, showing that law and liberty are not divorced, and that lawlessness is not freedom. Our Lord also says: "The truth shall make you free." Men that go to sea without a navigator, without compass or chart, may fancy themselves free, but it is simply a freedom to go swift to destruction. By the by, as a specimen of this free thought, so called, a writer in the *Madras Times*, quoted by the *Bombay Gazette*, says that Mr. Bradlaugh and Mrs. Besant are the Apostles of a creed which will yet be the salvation of the human race This reminds us that in the Reign of Terror there were persons who insisted that that was the beginning of the Millennium. The same writer would have Europeans learn from Hindoos the lesson of early marriage, and says that over-population makes flesh and blood so cheap that war becomes possible, and creates poverty, vice and crime. India is more over-populated than England, if we look at the life-sustaining capacities of the two countries. We altogether deny that England is over-populated. If England would only protect her poor from the temptations to drink, if the fear of God had more to do with the government of the country, there would be abundance for all in the United Kingdom. We learn with surprise that war has been made possible, by over-population. When and where was war not possible, on this earth?

—Several hundred thousand slaves in Madagascar, natives of Mozambique, have been set free by a Government Proclamation dated June 20th. The British Consul, Mr. Pakenham, had much to do with this decision of the Government. But Malagasis in slavery are not emancipated, only the foreign slaves. It is hoped that all slavery will soon come to an end in the island.

—There is a paper called "*The Christian Tower*: set for the Defence of Truth and Remedy of Error," published at Rangoon. The truth as held by "the Brethren" is that which is specially advocated in this paper. We are bound to say that we have often read this publication with pleasure. It is of late however becoming very bitter and rabid. We have known many excellent people among "the Brethren" (commonly known as Plymouth Brethren,) as we have in other denominations, and have been glad to have such fellowship with them as they concede. Regarding their movement as a reaction from the priestly claims and undue ministerial assumptions that have greatly hindered the cause of God in various churches, we have to a certain extent sympathized with it. That there is a good deal in their teaching with which we do not sympathize, it is not necessary to say, for this is implied in the fact that we have never joined them. They denounce all Church organizations, and insist that it is the duty of all Christians to forsake them, as men would forsake a ship that is going to destruction. We notice that they are exceedingly sensitive and resent as "a sin against charity" any statement reflecting upon their peculiar views, while in their own publications they wage an open and relentless war against all the "churches" or "sects." For instance, we find the following in the August number of the *Christian Tower*:

"If a few more "loaves and fishes" could be held out, how many more false teachers and empty professors would come forward, to-day to profess and teach Baptist principles; to-morrow, Methodist doctrines; the day-after, Presbyterian ethics; and the next day, something else, according to the amount of "filthy lucre" or "exterior attraction" offered as a temptation by each "concision"—sect! Let us beware of *concision*, for it is the mother of *dogs* and *evil workers*!"

And again, a few pages on:

"What is the meaning of "Baptist Manual"—"Methodist Hand-book"—"General Assembly's Catechism"——"Church of England's Articles of Creed"—"Roman Missal"—and so on? All these and other such precious books want us to swallow that they are all so many BIBLES, or they are all *one Bible in different forms!* Oh! what *concision—sects—books—traditions—fathers and mothers*—have done! They have come between us and God by displacing His Word more or less! O the idolatry of Tradition!"

Just as the infidel, in his desire to disparage all religion, groups all churches together, the Romish with the Protestant, so does this writer. He probably knows as well as any body that there are myriads of persons in the churches he stigmatizes who have the greatest devotion to the Scriptures and are most jealous of any thing that would diminish its influence over them. Have "the Brethren" no standards? no favourite writers? no theological system? We decline however to engage in any controversy on this subject. We have felt necessitated to enter a note of kindly warning against the animus that breathes in this paper. Hertofore it has largely availed itself of sermons preached by Mr. Spurgeon, Mr. Talmage and others who are with extraordinary ability upholding the organizations which the "*Tower*" so eagerly desires to overthrow, and thus acknowledges that God is with these and all like-minded ministers. Or are we to suppose that these extracts have been made for the purpose of giving the paper a currency that it would never have obtained if it had been more consistently exclusive? We would say before closing that there are very marked differences among "the Brethren," and some of them, we know, would deprecate the use of such language as we have copied above.

—It is thought to be a sign of progress that a Native gentleman of Madras should invite H. E. the Governor and other distinguished Europeans to the marriage of his daughter. The bride was 11 years of age and the bridegroom 13 years of age. Is there one of these Europeans who does not consider child-marriage a farce? in the very nature of things an absurdity? Our native friends are very glad to get such sanction and encouragement for the custom as would be afforded by the presence of high European officials.

—A friend has sent us the following notice of a Tea Meeting at Nagpore:

"The joy of the Lord is your strength." It was not mere worldly sociability, nor yet the desire to relax some overstrained faculties, that prompted this pleasant gathering. It was the free outflow of Christian fellowship. The same crowds which had been hearing the Gospel in the Museum Hall during the late evangelistic services, were invited to join in the entertainment promised by the Christian social life. The ladies of the M. E. Church, assisted by kind friends, gave excellent refreshments, there was singing by the Kamptee School-boys and others, and addresses were made by Rev. Messrs. Cooper and Whitten of the Free Church and Gilder and Gladwin of the M. E. Church. About 150 participated in the cheer of the festal evening. The social joy and the deep spiritual zeal, were happily blended.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When 'round His throne we meet"

—A notice meets our eye in an American paper of a book published in America in 1743, the title of which was as follows: "Declaration, Protestation and Testimony of a suffering Remnant of the Anti-Popish, Anti-Lutheran, Anti-Prelatick, Anti-Erastian, Anti-Latitudinarian, Anti-Sectarian, true Presbyterian Church of Christ in America." It is an interesting fact that all the Presbyterian churches have met together lately in Edinburgh, in joyous fellowship, there being 300 delegates from foreign countries present. We suppose that even the "true Presbyterian Church" mentioned above, has relaxed somewhat its attitude of awful defiance against the numerous Anakim of misbelievers, and taken part with the rest in this friendly council.

—With reference to the above Council, the *New York Herald* devoted eleven columns of one of its issues, to a report of the doings (or speeches) of this body, four columns having been received by submarine telegraph. We see it stated that the Established and Free Churches of Scotland, after 44 years of separation, were brought into their first formal recognition of essential union, by placing their respective representatives at this Council, Dr. Goold and Dr. Phinn, side by side in the Moderator's chair. The opening sermon was by Rev. Dr. Flint, Professor of Theology in the University of Edinburgh. His theme was the oneness of the Church as set forth in the prayer of our Lord contained in John xvii. The following notice of it occurs in the *Christian*:

"The burden of the able discourse was to the effect that this Christian unity is a spiritual thing, and is not really affected by diverse outward forms of expression in worship or even in doctrine so long as the central and saving verities of the faith are possessed. The preacher was very outspoken, and perhaps somewhat too comprehensive in his views to please his more conservative brethren, but some of his sentences were golden. 'The chief aim and desire of Christians, as to unity, ought to be to realize their oneness, not withstanding their differences; to estimate at their true worth what is common to them, as well as what is denominationally distinctive of them.' 'The strength and energy, in not a few churches, which should have been applied to the conversion and sanctification of the world are more than wasted in warring with one another.' 'A true union between churches must be rather grown into than directly striven for.' 'The form is entirely subordinate to the spirit. The true spirit is restricted to no one form, for the Holy Ghost has condescended to bless and teach through the most diverse forms.' And so on. He clossed by quoting the words of the Reformer of Geneva: "Keep your smaller differences; let us have no discord on that account. Let us march in one solid column, under the banner of the Captain of our salvation, and with undivided counsels, from the regions of the Cross, upon the territories of darkness and of death."

Dr. Duff was prevented by illness from being present on the day devoted to "Missions." A letter from him was read:

He strongly urged that the Council should give some direct practical shape to their deliberations by uniting to inaugurate a mission to some of the unevangelized parts of the heathen world.

Dr. Murray Mitchell spoken on "Missionary Obligations."

He had listened, he said, to the admirable exposition of Presbyterian doctrine made at the Council, and, as he did so, he felt inclined to say "Show me thy faith by thy works." "Oh, Presbyterian Church, if thou believest all thou professest to believe, then arise in the strength of thy God and perform in the strength of thy God the work He gives thee to do."

—We see that the Society for Promoting Christian Knowledge have given £1000 for the Bishop of Bombay's scheme for training Natives as catechists. We do not know what the particulars of this scheme may be, but presume that the work will be carried on under the direction of the Bishop. This is purely a mission work, and it is one that has not been neglected, we believe, by the Ch. Missionary Society. The Committee of the Ch. Miss. Society have lately expressed themselves to the following effect:

"Bishops appointed by the Crown for European work in India and Ceylon may beneficially discharge Episcopal functions in those Missions—and the Committee would be unmindful of the past if they did not gratefully acknowledge the kind interest and consideration almost invariably shown by successive Bishops of this class; but their inexperience of missionary work, their want of acquaintance, for the most part, with the Native languages, their very position as Bishops so appointed, together with, in some instances, their extensive Dioceses and multifarious duties, must necessarily preclude their taking that part in the organization of the Native Church which its growth and development imperatively demand."

The Committee think that

"The time has come when in the interests of the Native Church, the Episcopal office should be conferred in their more important Mission fields in India and elsewhere, upon leading Missionaries, or Native clergymen, with a view to their exercising Episcopal functions in the Native Church independently of the existing Diocesan Bishops."

—There was a shower of animalculæ at Franklin, Tenn., July 5th. Each animalcula has a shell of silica. One drop of the inclosing jelly contains about 50 or 60.

—The ten "Molly Maguires" who were lately executed in Pennsylvania in one day, were all Roman Catholics. This society originated in Ireland 40 years ago, when a number of Irish tenants banded themselves together to defeat the reforms contemplated by the superintendant of a large estate. Disguising themselves as women, they attacked all honest men disposed to work, broke in pieces all labor-saving machines, but were finally put down and many of them 'helped' out of the country. In America, they renewed their secret organization and became a terror in the land to honest men.

—The Wanis and Bhattias constitute a very important portion of the population of Bombay. They are a commercial, shrewd and energetic body, and many of them come much in contact with European merchants, and are very ready to avail themselves of the various means of making money thus brought to their notice. Many of their number are very rich. These are the class who believe the Maharajahs to be incarnations of deity. It was thought by many that the system of the Wallabhacharyas had sustained a great shock seventeen years ago when the Maharajah Libel Case brought to light the horrid immortalities of these Maharajahs. But the revelation then made seems not to have detracted at all from the prestige of these "gods on earth." In fact there was nothing then brought to light which was not well known to the worshippers themselves, and the violations of the seventh command are not considered by them to be forbidden to their idolized incarnations. What is the use of being a god if one is not above law, is a sentiment often heard from the lips of these and other Hindoos. These men are not elevated to their throne on the ground of any goodness or purity, but simply on the ground of their descent. Their worshippers consecrate all they have, inclusive of their families, to the service of these bloated and lustful men. In all this, Hindoos generally, except so far as they have been inoculated with Western ideas, see nothing anomalous. And even the "Reformers," so called, seem to see nothing so very flagrant or odious in it. We are not aware that these persons are exposed to any particular opprobrium in the community on account of these customs; certainly they are not called to encounter one-hundredth part of the opprobrium that is visited upon him who consecrates himself to the service of one whose name we do not like to mention in this connection, but whose character is recognized by even infidels as worthily reflecting the perfections of deity, and whose greatest enemies could not convict him of sin. Some would have us believe that virtue to be followed needs but to be known; but the very opposite of this is evidently true. One of these Maharajahs has just been building himself a new palace in the suburbs of Bombay, a rather ludicrous description of which will be found in our Epitome. But let it be borne in mind that the gains which go to build these palace-temples, are won by the commerce which Europeans have developed in India.

—The united prayer-meetings from Monday to Thursday of this week, have been well attended, and many fervent prayers on behalf of the people of this country have been offered. The importance of actively endeavouring to come to the relief of the distressed, has not been over-looked in these meetings. Some of the prayers offered have been to the effect that God would incline the hearts of rulers to use the authority they possess in thwarting the efforts of monopolists to force up the price of grain. There is a real famine; there is also an artificial famine. There is grain enough in the country, it is believed, to support all until the next harvests ripen. For the last six weeks there has been an average delivery in Poona of 1,500 tons daily, and for many months previous, there was a daily average of half that amount. Yet the grain-dealers have forced up prices to about three times the usual rates. The sticklers for free trade should remember that India is not England, and that what is called free trade in England may in India be simply a legal obligation on people generally to play into the hands of a combination of monopolists. Caste is an *imperium in imperio* and gives an opportunity to men of a particular branch of trade (which means, of a particular caste) to combine for their own interests. Free trade means the liberty of every man to compete with his neighbour in buying and selling; but here there is in the nature of things no such liberty, nor will there be so long as Caste has the regulation of commerce. We earnestly hope that the Viceroy, in consultation with the Bombay and Madras Governments, will see his way to the adoption of measures that will break down the infamous policy of grain-holders, and restore prices to something like the ordinarily ruling rates. It would be very sad if the contributions about to be raised in England and elsewhere for the relief of the perishing, should just enable the grain capitalists to make their fortunes out of this famine.

—The famine has brought a number of things clearly to light. 1. The importance of railway communication throughout the country. Without the railways, the famine would have been something terrific. 2. The inadequacy of our present lines of railway. For the last ten years sensible people have called for a chord line in the Deccan above the Ghauts, enabling men and goods to go from the South to the North and *vice versa* without descending and reascending the Ghauts. Many new lines of railway are needed, and the outlay upon the Famine would have gone far to build them. We can only regret that the foresight and energy of Lord Dalhousie should have died with him. 3. The importance of utilizing the actual rain-fall of the country by irrigational works that will allow the exuberance of one year or one locality to supplement the deficiency of others.

—We believe that almost every grain-carrying train is plundered while under steam. Advantage is taken of the inclines, where the speed is slackened; men jump on the wagons, cut the bags loose and tumble them into the road. In one instance 45 bags were looted. The Bhils were the first to engage in this, but they are now followed by others. A railway-porter is now, we are told, placed on every wagon but even this measure does not stop the plundering, it would seem.

—To show how incapable they were of perpetrating the atrocities attributed to them in Bulgaria, the Turkish troops have been committing an awful butchery among the Christians in Roumelia. These poor Christians had the bad taste not to relish their subjection to the Mahomedan yoke, and made this evident by the cordial reception given to the Russian army, and consequently the Turkish troops have no sooner re-entered the valley of the Maritza than they have set to work to slaughter every body bearing the Christian name. It is estimated that from 12,000 to 15,000 have been slain; 30 churches and 500 school-houses have been burnt. Very much has been made of some excesses of the Muscovite army, revisiting the scenes of last year's barbarities; but the present announcement will cast these into the shade, and will perhaps be the means of opening some eyes that the testimony of twelve centuries has left sealed.

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WHOSOEVER. IX.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15.

If there is one period in life when there is a special aptitude for receiving the kingdom of God, how important that we should know it. The commander who is conducting a siege is very glad to be informed at what particular point the walls of the city are least defensible; he will then direct all his force against that point. If the children of the kingdom were wise in their generation, they would enquire at what age there is in the mind the greatest readiness to receive the truth of God, and they would bring special efforts to bear upon persons of that age. Well, the Master himself has given us light regarding this matter. He assures us that there is an age at which the mind's receptivity for the truths of salvation, is greatest. It is the time of childhood, the age of dawning intelligence.

The missionary encounters men who are strong in the defensive armour of a life time. Gradually, year by year, month by month, they have allowed their minds to become saturated with false ideas and with sin, until their characters, their habits of thought, their understanding, their judgment have become petrified and fixed. The mind becomes its own standard, and every thing that appears on its threshold, is accepted or rejected, as it agrees with or differs from the ruling ideas of the mind. But we find every where that men are preoccupied with falsehood rather than truth. As regards revealed truth men love darkness rather than light. Instead of testing what they already have in mind, by the standard which God has given, they make their own ideas the standard, and subject every thing to the test which this supplies. And so they become adepts in the art of warding off the truths of God; the discipline of many years has made them expert in this. Furthermore, at the age of maturity, they know how to avail themselves of the power of numbers, and the consciousness that they are a million strong, nerves them for a most stubborn and unrelenting resistance. But every man is a child before he is a full-grown and fully-armed warrior; all the strength and obduracy of the man are in his childhood little seeds easily crushed. Instead of a fierce combat to reach the heart's citadel, when the strong man armed resists to the death, it is only necessary to present the truth of the Gospel simply, lovingly, believingly, to the heart of the child. Shall we then allow the little ones to grow up under the petrifying and falsifying influences of this world, before we seek to win them to Christ? Surely, there could be no greater mistake than

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this. Let little children come unto me, says Christ, for of such is the kingdom of heaven. Their minds are not preoccupied with wrong ideas, misbeliefs, erroneous principles, worldly conceptions They are a little people prepared of the Lord for the Gospel; faith is no such difficulty to them, as it will be if we let them alone.

In order that we should receive the kingdom of God as a little child, it is necessary that we should be brought to see the erroneousness and vanity of those opinions which have been long cherished in the mind and to pronounce condemnation upon the whole spiritual and intellectual fabric of our minds. We have got to ourselves certain ideas of God, of his requirements, of his promises, of the state of man, of his prospects, in a word, we have got a creed of our own, never formulated in words, but none the less held to most stubbornly; this we regard as a *palladium* in the mind, to be clung to as a symbol of life, as a life-buoy; and whatever is opposed to it is looked upon as a mortal enemy. To receive the kingdom of God, to receive Christ as our Saviour and Sovereign, it is necessary that we should be brought to see that this supposed palladium is just a millstone round our neck, sinking us lower and lower, forever, unless now abandoned and condemned. We must go back to the simplicity of childhood. See this childlike simplicity illustrated in the case of the man whose eyes Christ opened, whose arguments so annoyed the Pharisees, and whom they put out of the synagogue. "Believest thou in the Son of God? Who is he, Lord, that I might believe on him?" Observe that true wisdom was with this man, and not with the Pharisees. They tested Jesus by their own preconceptions, and rejected him. The poor man saw that Christ himself was given as his standard, and simply received the truth of God.

When the hearts of parents are turned to their children, in the *expectation* that they will receive the kingdom of God, we shall begin to see the dayspring from on high.*

THE TIME OF THE END. IX.

We have pointed out what seems to us conclusive evidence in Scripture that the Spirit of God will not cease to convince men of sin, righteousness and judgment until the earth is full of the glory of the Lord as the waters cover the sea. But the question recurs, how reconcile these statements with the parable of the tares and wheat, that of the net, and various others in which the end of the world, the coming of the Son of man, is represented as occurring when the church is not in the ascendency? It is very certain that the coming of the Son of Man is spoken of, by our Lord and by his apostles, as an event that shall take place when the world is essentially in such a condition as that in which we now see it, when evil is abounding, when scoffers are numerous, when multitudes of those who have heard the Gospel are not obeying it. In order to harmonize all that is said on the whole subject in the Bible, we suppose that our Lord shall come for the special purpose of conviction; that there shall be a manifestation of Christ which shall be as though all suddenly saw him on the throne in glory, with myriads of holy angels and redeemed beings about him. Our Lord on one occasion said, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. Let this be referred to the day of Pentecost, the overthrow of Jerusalem or to any other event in apostolic times; one thing is certain, that such event is spoken of by our Lord as a coming of the Son of Man. Were Christ to come personally, he could only be seen by a very limited number; we may believe that in his matchless wisdom God will know how to show the world his glorified Son in such a way that every knee shall bow and every tongue confess that Christ is Lord to the glory of the Father, or so that multitudes shall call upon the rocks and the hills to fall upon them and hide them from the face of them that sitteth upon the throne. When the Son of Man was revealed to Saul of Tarsus, on his way to Damascus, and he was suddenly made aware of the fact that He whom he had been so bitterly persecuting in his followers, was verily the Lord of glory, the Prince of the kings of the earth, a complete revolution was at once accomplished in his mind and heart. He saw that the things on which he had been priding himself, were aggravated sins; his glory was his shame; his religion was self-delusion; and the people whom he had regarded as archheretics were the elect of God; he had been fighting against God. So Belshazzar, when the writing on the wall was understood by him, knew that he had been weighed in the balances and found wanting; he and all his lords saw in that writing their doom and the doom of their country, and were convicted of having grievously dishonoured the living and true God. So also, on Mount Carmel, when fire from heaven came down upon the altar in answer to the prayer of Elijah, the whole of that vast assembly were at once striken with a profound conviction of their guilt; it was as though they had seen Baal fall as lightning from the heaven in which their idolatry had placed him and the Almighty God himself enthroned high over all. There is mention in Revelation of the battle of Armageddon. Armageddon means the mount of Megiddo, the mount at whose base is Megiddo, in the neighbourhood of the brook Kishon, where the prophets of Baal were slain. (Compare 1 Kings xviii. 40 and Judges v. 19-21) So that the battle of Armageddon would seem to be a world-wide manifestation of the might of Him who has all power in heaven and in earth, corresponding to or prefigured by the great scene on Mount Carmel; a manifestation of the wrath of the Lamb carrying confusion and dismay to the hearts of all who are not with Him, and are on that day found in a state of antagonism. This is called the battle of that great day of God Almighty, and is doubtless the same day whose issues are described in Rev. xix. where an angel stands in the sun and summons all the fowls that fly in the midst of heaven to assemble for the banquet of the great God, to eat the flesh of kings, captains, mighty men, horses and their riders, and of all men, free and bond, small and great. (Compare Rev. vi. 15). This angel standing in the sun represents a manifestation of the glory of God and of the Lamb, as universal over the earth as the rays of the sun. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army." Their antagonism to Christ will be fully made manifest. They indeed professed to be Christ's and declared the true followers of Christ to be misguided and presumptuous, and great will be their astonishment to witness the honorific acknowledgment by Christ of his people, and his repudiation of them. Then is the beast taken, that baleful and ambitious system that claimed to rule the whole earth with the authority of Christ; and the false prophet that wrought miracles before him and exercised his power in the different countries by means of state alliances. After the glorious appearing of our Lord, these systems pass away forever, having been fully and finally unmasked. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." The other systems found that day in an attitude of antagonism to Christ, will receive their condemnation, and all who are identified with them, will be pierced in their heart by the word which they have hitherto made light of. We have seen the kings of the earth overwhelmed in this great day of the Lord's battle, which implies that all in human government which is then found in antagonism with the Gospel, will be given to the winds. "The words that I have spoken unto you, the same shall judge you in the last day."

PROVIDENCE.

The word Providence is often misapprehended and abused. Many imagine that they are guided by Providence when they are simply drifting in the channel of events. So far from bidding us to get our direction from the course of events, God generally requires us to stem the prevailing current. There is far more of man's will than of God's will concerned in the ordinary course of events; and matters around us would be amazingly revolutionized, if a hearty desire to do the will of God took possession of men generally. A young man chooses a vocation without any reference to God's will in the matter, and ever after he thinks of himself as providentially in that vocation; which is certainly an error. God suffered him to enter it, but did not will it perhaps; and he allows him to continue in it as a chastisement for not having sought counsel of God in the matter. Now the great majority of the positions and movements of men are thus determined, namely, without sincere prayer to God and without any desire to glorify him. "The world hath not known thee," says Jesus to the Father. "Without God in the world," says Paul of the unconverted Ephesians. To walk acoording to the course of this world is to walk according to the prince of the power of the air, Eph. ii. 2. The latter is called the god of this world, because things are ordered according to his will and not according to the will of God. Therefore we pray, Thy kingdom come, thy will be done on earth as in heaven. He that committeth sin is the servant of sin, and it is sin that has the ordering of men's ways and will continue to have it until men, by the grace of God, come to see the folly and madness of their own ways, and the incomparable excellence of those ways of God which they have rejected. God is indeed over all, in the sense that nothing may come to pass without his permission; but there is a great deal more of punishment than of approbation in this permission. Balaam was a man who had communications with God and would have continued to enjoy his guidance if he had continued to worship him sincerely; God let him pursue the path he wished to, and he pursued it to his destruction.

This habit of regarding as from God the circumstances that environ us, though our own perversity may have had most to do with these circumstances, is the reason why the heathen so tenaciously cling to their religions. They say, We were born and brought up in this religion, so that we are in it by the appointment of God, and to forsake it would be a grievous sin against Providence; we have nothing to do with the question of its goodness or badness; it seemed good to God that we should be in it, and therefore it seems good to us. The answer to this is that they were *not* born in a particular religion, and knew nothing of religion until their moral and intelligent faculties had been somewhat developed, and that responsibility waited upon these. The answer has little weight with them. They insist that Providence has placed them in a position where heathenism became their natural inheritance, and so the chains of false religion are strengthened from generation to generation. One of the grand results that the civilization begotten of Christianity is destined to accomplish, is the spread of a conviction that the supreme law for man is one of progress, and that whenever hereditary beliefs interfere with true progress they are to be discarded. The idolatry of 'that which is' has been the worst of idolatries. From above, from the Father of lights,

* A' beautiful illustration of Christ's words 'Of such is the kingdom of heaven is found in the following incident related by Rev. Mr. Wilson of Tolbooth, at the Mildmay Conference: How are we to get a test by which we shall know whether things are in the right place? I once got it myself from the child of a working man in my parish. It was running in the wild wicked street where I laboured, and it fell, and in falling greatly soiled itself; but the mother heard its cry, and, rushing to the street, took it home, and undressed it and washed it, and clothed it and folded it in that lovely robe,—the white robe of a working man's child,—and laid it to her heart and said,

"My darling!"

And what did the child say? Looking up into the mother's face, it said,—

"Mother, is God like you?"

"Why, dear child?"

"Because, if He is like you, He will let me in to dwell with Him."

Oh! that was making the right use of that mother's love. That was making it transparent. Surely there was another teacher there, so that the little one through the mother's transparent love saw a greater, a holier, and a higher love.

cometh down every good and every perfect gift, and by this principle we are to judge of the things that come to us.

This bad habit of finding the will of God in existing things, is one by which Christians also have been much hindered. The command to go into all the world and preach the Gospel was for a long time entirely neglected, because the circumstances in which Christians found themselves did not seem to echo the command. And when the mission movements began a century ago, there were good people, clergymen even, who regarded them as savoring of presumption and self-will. For the same reason, at this day, hundreds of ministers stay at home for one that goes abroad, allowing the express command to be nullified by the absence of a special providence, thrusting them out. The law of God requires the rich man to love his neighbour as himself; the providence ot God causes the fields of the rich man to yield magnificent harvests; instead of subordinating this providence to the law of God, and sharing with the poor his abundance, he makes the former give way to the latter. The Israelites spent 39 years in the wilderness not because that was God's choice, but as a punishment for unbelief. And Christians are doubtless at this day under many grievous disabilities, because of unbelief, and because of an unwillingness to prove what is that good and acceptable and perfect will of God. According to our faith and consecration is the revelation of God's will.

In the 19th psalm, we have first an account of what is shown by the material works of God, and a glorious enlogy of the word of God as a perfect means of enlightenment.

There are at this moment multitudes of precious commandments of the Lord that are not obeyed, simply because Christians do not *see them obeyed* in the Church. God is greatly dishonored by this habit of neglecting his word until it is seen in providence, embodied in the lives of those around.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—A few lines from this remote quarter on the famine may possibly prove interesting to your readers and influence them to greater self denial with the result of "lending to the Lord."

The Government have organized a complete system of what are called 'relief kitchens.' In them, the famine stricken are gratuitously fed with cooked food. Each kitchen is directly under a respectable subordinate official who submits his daily reports and expenditures to the Amuldar of the Talook. Each Amuldar may have 2 or 3 such kitchens in his talook. He submits his reports to the Relief officer who may have 3 or 4 Talooks in his charge. The Relief officer is constantly on the move and spends 2 or 3 days at each centre. Our travels brought us one day together, in the same Travellers' Bungalow. He invited me to accompany him to the kitchen that evening. The hour 4-30. The 1st tom-tom had assembled the people. When we entered, the shed was full. The shed is a spacious temporary one, measuring 100 feet square. The men sat on the right half, the women on the other, in perfect rows with intervening spaces of 2 yards. The children, of whom there were nearly 300, sat in rows behind the block of women. As we entered the second tom-tom beat a signal for the cooks. Not a voice was to be heard and with this mass of over 2,000 people there was perfect order maintained. Not the least interesting portion of this vast mass, were the "police boys."

Each boy had half a row of men or women to keep in order. They were to stand at attention and instantly notice the first delinquent who made a noise. These boys ranged from 7 to 12 years of age. They were skeletons when they first came and had been fed and trained up to this work. "You know" said my friend "big men at this duty whack hard, but these little fellows just do the right thing." They have not only to see order kept but they have to sweep and clean up the large area twice a day, attend on the sick at the hospital shed and on the infirm in the sleeping shed. In spite of the apparent cleanliness, the peculiar smell of the ground unwashed was dreadful. "Here put this in your pocket" said my friend, handing me a piece of camphor. "O bother this cheroot" and in half a minute he had another in full smoke. *Note*: always smoke (if you are a smoker) in a Relief Kitchen. We went thro' each row and my friend challenged me to point out a single individual whom I could expel as unfit for relief. The walk through the ranks of the children was distressing. I could not find a single child who was not suffering with some disease or other besides having the thin and attenuated frames of starvation. Disease and famine go together, and these little things fall earlier victims to the former than adults. Coming back to our starting point, opposite the entrance, we breathed more freely. The order was given and presently the cooks with large trays of cooked "raggi" balls came up. Each took a row and threw in a ball a piece on the laps of the sitting people. Immediately behind came up the second with a pot of curry. The people had provided themselves with small chaties or cocoanut shells and into these were poured the ladle full of curry. Row by row was thus served, until the little ones came on for their smaller share of raggi with a little dall soup and curry. The order is that the greater portion of the cooked food is to be eaten on the spot. It is obeyed. By 6 P.M., all had been served and the tom-tom beat the dismissal. The "Police Boys" took up their positions. Row by row, stood up, and marched out in single file. The little imps even then keeping order, and switches went whack at disturbers of the peace. We next visited the cholera shed, the small-pox shed the sleeping shed and bath-room. Bath-room! I observed, what is that for? "Man alive" said my friend "we get hold of a specimen now and again warranted to make you feel 'bad' at 10 yards.' I give them a wash before admitting them to the shed." For that day's meals (morning and evening) here are the particulars:

4590 Rs. per month, for 6 months 27,540 Rs. only for 1 Kitchen, for 8 Kitchens in a District Rs. 2,20,320 !!!

	Rs.	As.	P.
900 seers Ragi @ 8 seers.....	112	8	0
50 do. Dall @ 3 do.	16	5	4
50 do. Rice for conjee @ 6	8	5	4
Curry stuff and chillies	4	0	0
Wood and Contingencies:	12	0	0
Total.	153	2	8

which gives an average of 1 as. 2½ p. per head.

I fear this letter has already assumed larger proportions than you could well afford space. If interesting and appreciated, I will follow up with a series.

Yours Sincerely,
RETLAW.

Chittledroog, Mysore Province.

[We shall be glad to hear again from our Correspondent' *Ed. B. G.*]

NOTICES.

—We have received for the Sholapore Relief under Rev. C. Harding, from T. Glover (bal. of money given him for famine poor) Rs. 18-5-3; from Rev. J. G. Deimler, Rs. 10; from R. C. Rs. 40; from C. J. Rs. 100.

—The *Narul Poornima* or Cocoanut Festival occurs on Thursday next. The day is a half-holiday in Government Offices, and it is proposed to have a half-day meeting in Falkland Road Hall, from 2 P. M. to 5 P. M. Subject, Phil. ii. 5-16. All are invited to attend.

Epitome of News.

Saturday, August 11.

—Qr. Master Sergeant Miller has been restored to his rank.

—The steamer Kwangtung proceeded to Cape Ras Haffoon on the 15th inst. and, succeeded in rescuing the whole of the crew, 23 in number, of the British barque Sublime, bound to Aden with a cargo of coal, which had been totally wrecked about 8-30 on the night of the 11th of June, in South Bay, off Ras Haffoon, the crew having been then 39 days on shore.

Monday, August 13.

—A rumour reaches us from Meerut, says the Lahore paper, of a tragedy said to have taken place on the 4th inst. It appears that soon after the Native Infantry regiment quartered at that station had assembled on parade, and while the various native officers were proving their companies, a sepoy slipped out of the ranks, and levelling his rifle at the nearest native officer, shot him dead. He then proceeded to fire at some of the rest of the corps. Finally, after firing ten rounds, he surrendered to one of the European officers of the regiment, who with a party of men then came up.

—The Melbourne correspondent of the *Englishman* says that the United States have annexed Samoa. It appears that the Samoan chiefs told the Am. Consul that they had resolved to offer the country to the U. States, and he consequently hoisted the Am. flag on Government House.

—*Bombay Gazette*; "Upwards of 2,000 distressed people from the famine districts are fed daily at the Carnac Bunder, the cost of which is defrayed out of a subscription collected by some native freight brokers. Most of the European firms have subscribed Rs. 100 each."

—The late Sir Jamsetjee Jejeebhoy gave away for charities and public institutions Rs. 277,000.

—H. E. the Governor presided at a public meeting on Saturday, convened in honour of the late Sir J. Jejeebhoy. There is to be a memorial, the form to be hereafter determined.

—The *Indian Church Gazette*: "The greatest anomaly in a Government pledged to abstain from making converts to Christianity is allowing any Missionaries at all to remain in the country. If their existence is permitted, their superintendence is permitted also."

Upon this the *Lucknow Witness* says: "This is most astonishing logic. A *neutral* government, forsooth, must be an intolerant persecutor, mercilessly driving out all preachers of one form of religion and sanctioning the rest! Very queer neutrality this! And if it does not do so then it may just as well permit its own officers to identify themselves with this one form of religion, and press its acceptance on the votaries of all the others! Did ever any one listen to such reasoning as this? Yet it is precisely the position taken by the *I. C. Gazette*. It shows how desperate and how utterly beyond rational defence is the present attitude of the Bishop of Calcutta when his organ is driven to such an amazing line of argument."

—*Lucknow Witness*: "We are glad to note that the Christian Boys' Day and Boarding School begun by the Methodist Mission in Lucknow a few months since is steadily growing, as it becomes more and more widely known."

Tuesday, August 14.

—In view of the prevailing distress, the M. E. Sunday-school at Chudderghaut decided to forego their usual annual treat, and give, instead, a treat to the famishing. About 750 came together, August 1st, to receive rice and pice. This was a capital idea.

—The *Chr. Advocate* (Hyderabad) notices a book called "The Path of Holiness" by Rev. T. T. Carter, Rector of Clewer, in which are taught most of the distinctive doctrines of Rome, viz. The Real Presence, Confession, Prayers for the Dead, etc. This book is used by the pupils of the Bishop's School, Bangalore of which Dr. Pope is Principal.

—An Indore correspondent says that there has been no case of inhuman torture at that place.

—The *Punjabi Akber* of the 7th July publishes a list of subscribers at Hyderabad to the Turkish Relief fund. The Nizam of that State has contributed Rs. 25,000, and Sir Salar Jung Rs. 6,000. Total amount of subscriptions in Hyderabad, Rs. 65,000.

—*Times of India*; Calcutta, 13: "The ship County of Sterling was totally lost on Saturday while going down the river. She touched the Fulta Sand, and rolled over. The first mate, two apprentices, and two sailors were drowned."

—Same; "Famine Relief Works are to be started at Joonaghur, Kattyawar.

—Colombo, 13: "The Rev. W. Clark, after giving Bishop Coplestone notice, resumed ministerial duties on the 11th instant. The Rev. B. Cavalier also ignores the ban under the orders of the Committee. A crisis is approaching.

—The Rev. G. S. Rea, Gogo, writes to the *Bombay Gazette*: I am glad to find reference made in a late issue of your paper to a supposed sect of people in Kattiawar, one tenet of whose creed is cannibalism. It is only a few days since a most revolting story of one of these fellows came to my knowledge, and I have since been, of course, on the *qui vive* for information. There is not a doubt but that a class of people with this horrible faith, and perhaps also, propensity, is to be found in Kattiawar. The incident of the story alluded to occurred only four years ago, and that, too, at Gogo, within a gun-shot of where I sit. One of my informants was among the party who attacked the cannibal, and helped to secure him while his bag and clothes were lightened of a collection of human bones, together with a hand and a foot of a child, only partially stripped of the flesh. I may

put the whole story together at another time. Meanwhile, it would be most interesting to have all possible information about a community of whose existence in India I had never, till within the last week, had the remotest idea. The prisoner at Oomrawuttee should be closely interrogated about his people.

These men are said to be an order of religious mendicants.

—Another train of the 5th instant was robbed between Salt Cotaars and Arconum stations; several wagons appear to have been rifled, the ropes were cut, and when the wagons were examined, no less than 45 bags were found short. The villagers suffering from the famine at Adoni and Raichoor are also very troublesome, making occasional raids into the Railway compounds, and pilfering from the consignments lying about the yard. In fact, the pilferage is so serious, that small consignments of 20, 30, or 60 bags, lying in the yard for a month or so uncleared, entirely disappear, or decrease so perceptibly, that much anxiety is felt for their safe custody.

—The only passenger train for Poona, besides the Mail train, will leave Bombay hereafter at 9 A. M., reaching Poona at 5 P. M.

—The following remarkable argument to show that public-houses are not an unmitigated evil, is supplied by the correspondent of the *Statesman*: "Mr. Smith, whose efforts have brought about the partial civilization of the young barbarians employed in the brick-fields, and who is now pressing on a similar crusade in favour of the Canal population, mentioned the case of a boat girl, the only member of a family of six who could read, and she had learnt by studying the public-house sign-boards on the towing-path as the boat moved along; and yet Sir Wilfrid would cut off the only means by which this diligent young woman had access to the blessings of education!"

—July, 7, at the Crystal Palace, in the presence of 30,000 spectators, Lord Sandon, Vice-President of the Council of Education, presided at the distribution of 4,000 prizes, consisting of Bibles and Prayer-books, to those among the children of the London School Board who had gained greatest proficiency in the knowledge of the Scriptures. The importance of this movement may be judged from the fact that no fewer than 82,000 children took part in the competition. To furnish these annual prizes, Mr Francis Peek gave £5000.

Wednesday, August 15.

—The *N. Y. Evangelist* on the great Presbyterian Council: On the 4th inst, the Council assembled for business at half-past ten in the morning, and sat till half-past ten in the evening, with only an hour for lunch. The same formidable programme was to be followed every day until yesterday. On Tuesday evening, 3d inst., a reception was given to the delegates at the Museum of Science and Art. At least 5,000 visitors were present, and the scene was very brilliant. Only a part of the assemblage could find entrance to the audience-room in which the addresses were given. The Lord-Provost, Sir James Falshaw (a Methodist), presided. He is an Englishman, and is said to be the first one of his race or his religion who has ever held the office of Provost in Edinburgh. Evidently he has made a good beginning, however; and whether Arminian or Calvinistic, his welcome to the Presbyterian hosts on their own Presbyterian soil, was graceful and cordial. Dr. Wm. Adams of New York was among the speakers at this reception, and he did not fail to sustain the reputation which he has held for peculiar tact in the mastery of great occasions of this kind. In the midst of "an eloquent address" (we quote the Cable despatches), "he suddenly checked himself with the remark that he had already said overmuch about his own Church. Seizing the hand of the Lord-Provost, the chairman of the meeting, he broke forth into a stirring eulogy of Wesleyan Methodism. The effect on the audience was electrical, and elicited the heartiest applause."

—It is estimated that about 50,000 persons have signed the pledge under the influence of the Christian Temperance Meetings conducted in Philadelphia by Mr. Murphy and his helpers. Not all, but a very large proportion of these men have been habitual users of strong drink.

—*N. Y. Evangelist*: The monument to Philip P. Bliss, the Gospel song writer, and his wife, to be paid for by the contributions of Sunday-school children, has been completed and shipped to Rome, Bradford county, Penn. It will stand twenty-two feet in height, and is four feet square at the base, which is finished in rustic blocks. On the second base is inscribed "Their names shall live." A molding on this receives the die upon which are chiselled several inscriptions. On the main front of the die: erected by the Sunday-schools of the United States and Great Britain, In response to the Invitation of D. L. Moody, as a Memorial to Philip P. Bliss, author of "Hold the Fort," and other Gospel Songs.

—Fifty foreign missionaries of the Am. Board are children of missionaries.

—Not to be behindhand in the great work of civilizing Africa, the Baptist Missionary Society have it in contemplation to establish a station at some point near the Falls of the Congo, a region which has not been visited by Europeans for over fifty years. A small pioneer party will probably be despatched in the first instance to reconnoitre, and to ascertain the disposition of the natives towards foreigners.

—*Christian*, July 19: We have to record the decease, on the 9th inst., of a beloved and widely respected servant of Christ, Mr. Peter Drummond, well known in connexion with the Stirling Tract Depository, from whence has emanated for years past a continuous stream of Gospel literature of the purest kind. There is scarcely any part of the habitable globe to which these and the *British Messenger* and *Gospel Trumpet* have not penetrated, and such is the magnitude of the whole enterprise, that it is only second to the Religious Tract Society itself. Mr. Drummond leaves a widow and two sons and one daughter.

—The murderer of Mr. Moore, at Rohtek has been condemned to death.

—Mr. Meurin, R. C. Bishop of Bombay, has called upon the *Madras Times* to retract his 'Scandalous statements' about the former Lady Superior of the Poona Convent, which he declares to be a most outrageous calumny.'

—*Bombay Gazette* "A letter before us complains bitterly of 'the strong class of Brahmin writers, who as a general rule, are perfectly indifferent to the convenience and comfort of others, who loathe the lower classes and systematically speak of and to them in contemptuous term, who lie and write falsely without the least compunction, and who can be trusted in nothing. The more and more I have to mix with these men the worse I find the Brahmins. In every little thing their heartlessness and dishonesty is apparent.' Among Anglo-Indian officials there is a great deal of the truest sympathy for and the most kindly interest in those who are really the people of the country. And they know it, but their voice is not heard. Those who despise them and hate us, the discontented and seditious agitators, whom our Government has educated and fostered, these have the power to make themselves heard, and hence the sympathy of the deluded home public is expended on men who would gladly turn us out of the country tomorrow that they might be free to grind its people."

—It is reported that the Amir of Cabul has discovered a secret Russian organization at Candahar, that two Kazis have been stoned to death, and two nobles of Candahar blown from guns, by the Amir's orders for complicity in the plot.

—Overland Mail, July 27: The Antonelli lawsuit came again before the Civil Tribunal of Rome on July 21, and the Court postponed its decision respecting the examination of the chief witnesses *a futura memoria*.—

The excitement in legal circles in Rome is intense, as the decision will indicate how the the case will go. The opinion prevails that the Court will hear the witnesses. In the course of the discussion, Signor Bacchettoni endeavoured to force Signor Tajani to reveal the name of the lady said to be the Countess Lambertini's mother. Signor Tajani replied that the point now to be established was the paternal origin of the Countess and her right to rank as Cardinal Antonelli's heiress. As regarded the mother, that was a matter for after consideration. The plaintiff's counsel refrained from mentioning her name, because his clients were anxious to avoid the painful consequences which would inevitably follow, involving persons otherwise not interested in the case. Nevertheless, if it could not be avoided, he should, when the time came, be prepared to reveal her name, leaving the responsibility to his adversaries. Who could doubt, he asked, that the Countess was the Cardinal's daughter, when there was proof that he had expended more than 2,000,000 fr. (2,061,972 fr.) on her upbringing, and education?

Thursday, August 16.

—Mr. George Muller is to leave England on a visit to America, Aug. 23.

—It is announced that Messrs. Moody and Sankey will begin a four weeks' series of services in Baltimore about the 1st of September, after which they will go to Boston.

—American papers mention the death of Mrs. Ruth Benton, 7 feet 4 inches in height, weighing 585 pounds, aged 54, "a kind good neighbour and loving mother."

—At Dodona, in Greece, the French excavators have discovered a number of leaden plates, with inscriptions of the questions addressed to the oracle, and of the replies.

—"One of the Spectators" sends to the *Times of India* the following: "Will you kindly take my few lines, stating the description of 'The Maharajah Mahall' at Naigaum, in your column. Shree Maharajah Goverdhunjee Jeewunlaljee, the incarnation of the deity, has lately built a large and fine building just opposite to the pottery work of Mr. Pherozsha at Naigaum. Maharajah, the incarnation of the deity, has named it 'The Maharajah Mahall.' The letters (Maharajah Mahall) are carved on a fine piece of marble in Gujarati. Though the building resembles the king's palace inwardly still it resembles forms of 'Musjids' outwardly. The first thing, on our entrance to be looked at, is a small fountain just opposite the front door of the building. His throne, which is ornamented with embroidery and studded with diamonds, is placed in the hall of the second floor of the building. The round pillars of the hall are inlaid with thin sheets of gold. The thing good, and worthy to look at is his bedding room, which is all over surrounded with glassy walls. If a rude and uncivil man happens to see his bedding room it is sure that he will be astonished to look at men walking headlong through the glass walls of Maharajah's bedding room. Yesterday, Maharajah was personally there and looked like a king when sat on his throne. Many Bannias, Bhatias and their ladies looked at that bulky and prodigious body of Jeewunlaljee with great awe."

—The Bishop of Madras has appointed Wednesday, the 22nd instant, and all subsequent Fridays and Wednesdays until the end of the famine, as days of humiliation and prayer on account of the drought and distress in the Presidency.

—A contemporary cites the following testimony of a Mahomedan: "We are strictly enjoined to respect the old and feeble, women and children, and to fight only against armed forces when necessity compels us. It is a great pity that many Europeans do not properly study the teachings of the Prophet, as they would then perceive that most of the assertions made by writers who presume to know a great deal about Mahomedans, are entirely unfounded, and that many of their statements are liable to mislead."

So far as we have observed Europeans know more about the Koran than Mussulmans in this country do. In the column next to the one containing the above, is the telegram about the cruel butchery of 12,000 or 15,000 Christians in Roumelia.

—The following further details of the murder of Mr. F. E. Moore at Rohtak have reached a contemporary:—"Mr. Moore was sleeping on a *chabutra* in his compound, and a punkah-coolie was seated near the bed pulling a punkah over him. A police sentry was patrolling round the house. About 4 a.m. the murderer, Umar Sing, contrived apparently to enter the garden unseen, and concealed himself behind a thick hedge near the *chabutra*. He waited until he saw the coolie half-asleep and the sentry on the other side of the house, and then rushed forward and struck Mr. Moore twice with an axe. The coolie started up and shouted for help, which had the effect of bringing the police sentry and a chuprassie at once to the spot. They were just in time to knock Umar Sing down and secure him as he was trying to escape.

—*Bombay Gazette*; London, 27: "We have been witnessing a vast proletarian revolt of labour against capital such as brought about the Paris insurrection of June 1848 and the Commune, only that in America there has been less bloodshed and no barricades as yet. The railways have been most corruptly managed for years past: the public, the creditors and the employés of the lines have alike been plundered for the benefit of directors and contractors who have accummulated enormous fortunes; and thus when 10 per cent. is struck off wages by the very men who are chiefly responsible for the straits to which the lines have been reduced, the various employés resist the step as utterly intolerable. For this reason they have the sympathy of all the working class population of the States without exception. The Trades Union organization proper, the "Molly Maguires" of Pennsylvania, the federated railway engineers' union, a most powerful body, and the anti-Chinese cheap labour movement of California and other places, endorse the insurrection with might and main, in the idea doubtless that they will never have so good an opportunity. The "Molly Maguire" murders were atrocious outrages and therefore unpopular; but a protest against the tyranny of the railway corporations finds sympathisers all over the country, and hence the militia cannot be depended upon to act against the rioters. The weak point of the revolt is that the "roughs" have joined it and taken to plunder; this rouses the middle classes from their apathy and adds to the forces at the command of law and

order. Of course the insurrection will be suppressed, but it will leave behind it most unpleasant memories."

—Washington, July 26 (Evening). The Cabinet holds sittings daily to consider the state of affairs connected with the railway strike. United States troops are still moving towards various points where disturbances have occurred. The President and the Cabinet consider the situation to have improved. Some of the leading rioters are being arrested. Notwithstanding the improvement in the East the authorities and the police maintain great vigilance, and the militia are still under arms. The Cabinet has decided that the Federal Marshals must prevent the interference of the rioters with railroads which are in the hands of receivers.

—*Bo. Gazette* "On the opening of the ports in Guzerat and Kattywar it is quite, I believe, a common thing to see carts laden with goods being drawn by men for distances of three and four miles from the town to the bunder. I write with certainty of one of these ports, where the distance is over three miles—and the practice continues for a fortnight or three weeks until some merchant, usually a poor one, consents to stand a thrashing from the others, and perpetuate the impious crime of putting the *first* pair of bullocks to work for the season. He is always paid for committing the sin, and the beating he receives is considered a sufficient expiation, prospectively for the offences of the whole season in the small matters of over-loading, half feeding, and general ill-treatment that the sons of the most holy cow have to undergo."

—*Dnyanodaya* :. The American Missionary stationed at Pulney writes most distressing accounts of the suffering there. Although a city of about ten thousand inhabitants there are four thousand in the relief camp who are fed daily at public expense. A few weeks ago the number fed was only twelve hundred, but others have been daily coming until now the number has reached the figure above stated.

Friday, August 17.

—Fall of rain up to yesterday, 6 a. m., Fort, 39 inches, Byculla, 45. The *Times of India* says: "We had very heavy soaking rain in Bombay for some hours yesterday and during the previous night."

—Famine Statement for the week, Poona, Aug. 15, in *Bombay Gazette* : The rainfall has continued good in the Southern Collectorates, sufficient in Sholapur and parts of Poona and Ahmednuggur, though more wanted in Khandeish and Nasik. Partial showers in Kaladgi. Rain still wanted in Guzerat and Kattiawar, and anxiety here increasing. Average prices slightly risen, but general result not unsatisfactory, as there has been a slight rainfall in the worst districts. Railway capacity still deficient, but famine traffic having preference over general in affected districts, the condition of the people not worse, though improvement retarded by high prices, but approaching maturity of crops will tend to improve general position shortly. Decrease of people on works 6,059; increase receiving charity 1,477. Cholera not increasing.

—*Bombay Gazette*; Constantinop'e: "Hobart Pasha, who, owing to Redif's intrigues, had become an object of suspicion to the Sultan, is again in favour; he has been entrusted with the supreme command of the Black Sea fleet, and we have no doubt but that we shall soon hear stirring news of him. Mehemet Ali, an able and active general, lately commanding one of the armies in Montenegro, has been appointed in the room of Abdul Kerim: and Suleiman, another of the Montenegrin generals, is in command of the army of the Balkans. It is a curious coincidence that the two highest commands in the army and navy should now be in the hads of Europeans. Mehemet Ali Pasha, although a convert to Islamism, is a German by birth."

—Same; Ahmedabad: "In the districts about Kaira and Anand the crops are withered-looking, and it is doubtful if even a heavy fall of rain would save them now. Famine and starvation have already arrived at Borsad; the grain shops are all closed, and the grain-dealers have ceased to sell at any price."

—Same; Bhownuggur: "Many of the older residents lament in no measured terms the non-existence now of the huge granaries which in former times the old-fashioned Rajahs used to store up against times of scarcity, and which of course, in concurrence with the British scheme of policy, have been, if not absolutely done away with, at least considerably diminished here."

—The Viceroy left Simla for Poona, yesterday, 3 P. M.

—The str. *Geelong* with English mails left Aden for Bombay, Wednesday, 10 P. M.

—Deaths last week, 692. By Cholera, 85.

—The number on relief works in the Madras Presidency is 983.505, an increase of 26.115 on last week, and on gratuitous relief 1,001, 589, an increase of 162,803.

—A statement (which we did not notice, believing it to be incorrect) has been going the rounds of the papers that Dr. Duff was engaged on a Life of Dr. Wilson; it is now contradicted.

—*Deccan Herald*: "A young lad who had been declared to be of an age to make a free choice, was on his way to the Free Church Mission House, when his relatives seized him and attemped to carry him off. The case came before Colonel Britten, on Monday last, when the Magistrate fined the offenders five rupees each, in default fifteen days' rigorous imprisonment."

Miscellany.

—Rev. W. H. M. H. AITKEN.

LIGHT VIEWS OF SIN.

An ungodly man thinks God is such a one as himself: in what sense is this true? Men do not think hardly of sin, but take it to be a thing scarcely worth serious reflection. Because they think lightly of sin, they conclude too hastily that God thinks lightly of sin. A man cannot see why God should be so severe upon him for yielding to a little sin. Concentrating his whole being upon the things of a moment, as he falls into this course so naturally, he cannot think why God should think so hardly of him for pursuing such a course. It is easy for man to altogether turn his back upon the idea of the unseen; and, as it is so easy for him to do so, he cannot think why God should be so hard upon him for not acknowledging Him. So he persuades himself that God is very merciful, and will not be hard upon any creature. Thus the sinner flatters himself that somehow or other, he cannot exactly say how, his sin can go unpunished. "Thou thoughtest, wickedly, I was such an one as thyself."

THE SILENCE OF GOD.

My dear friends, if we go further, and ask ourselves how comes it to pass that men indulge these foolish and wicked thoughts of God? we find an explanation in a glorious fact which too frequently produces the effect I have been describing; that is, the majestic silence of God. "These things hast thou done, and I kept silence." To my mind there is nothing more overwhelmingly awful than this majestic silence of God. I am afraid there are a great many people upon whom it produces an exactly opposite effect. Inasmuch as the voice of God is not heard, and no thunderbolt of wrath strikes down the sinner red-handed in his sin, how many conclude, as the wise man has said, that "because sentence against an evil work is not executed speedily," therefore they may go on sinning with impunity. The fact is one from which you would naturally or reasonably draw an opposite conclusion. Is it not a fact that little and weak minds are easily stirred to retaliation? Lay yourself out to provoke a man; the quickness with which his wrath is kindled will commonly be the measure of his weakness, not of his strength. These are precisely the weaknesses of mankind. If with God it were a word and a blow, so far from this being an argument in favour of the Divine greatness, it would rather be a demonstration of the Divine infirmity. But just as the weakest are most easily stirred, so the Godlike men are those whom it is most difficult to move. But when they *are* moved! The man who is not easily provoked, but who calmly regards things from a judicial point, is the man we respect, and whose wrath is a thing to be trembled at.

There stands before us One who bears more than anybody. It is an overwhelmingly awful thought, how much God sees and yet continues to forbear. Day by day passes on, and the dark, tragic story of human history is taken in by Him whose antipathy against sin is unchanging; yet God holds His hand. Now and then He strikes, but only as the exception and not the rule; because He strikes now and then to remind us that His stern gaze is fixed upon us, and that in the midst of our rebellion He sees us through and through, and could smite us if He would.

SOLEMN WARNINGS.

Now and then He singles out one and another and makes an example of him, but it is an exception. I suppose very few of us have not known some such instances. In looking back I can only remember one or two such instances coming under my immediate notice. When I was a boy, a solemn event occurred in my parish. There was an ungodly, utterly careless, worthless sort of man who happened on a certain Sunday afternoon to be attending the church of which my father was the vicar. A heart-searching sermon was preached. He and the blacksmith of the shop at which he was working were sitting in the same pew. This was only the day before that man went to the shop to get his instrument sharpened. Something had gone wrong with it, and he burst out with a volley of oaths. The blacksmith asked him if he was not afraid to use such language as that after the sermon he had listened to on the previous day. He answered, with more oaths, that he did not care a rap for either God or the parson, and went down fifty yards to the blacksmith's shop and stooped to put his tools into the kibble. The engineer little thought that he was there, started the machinery, and some part of it flew up and struck him a blow which resulted in his instant death.

A gentleman came up to me in the streets of Liverpool a little time ago, and told me an incident of which he was an eye-witness. "Your father," said he, "was preaching on a then vacant spot of ground, near St. George's Hall; and a neighbouring publican, finding his business interfered with, came out, and commenced imitating your father's manner and gestures. I remember your father turning round and saying, 'Remember, you cannot mock God with impunity; take care lest you draw down upon your head His just vengeance.' He afterwards announced that he would preach in the same spot the next Sunday afternoon, which he did; and as he gave out his text, a hearse drove up to the door to carry away the body of the publican. God's judgment had fallen upon him."

What do such things happen for? Because God has made a mistake in keeping silence? No; but because He sees it necessary to remind us that, though silent, He is still alive, and taking notice of this fallen world, and continually reading the actions of the sons of men, and that nothing passes His notice—not a word. The rule is, that in the midst of the violence and wrong, the cruelty and defiance of God, the lust and dishonesty in the midst of the thousand evils that curse the world, the rule is, "These things hast Thou done, and I kept silence."

—To us it is quite refreshing to see the following letter in the *Christian*, signed by Thos. H. Thompson, Clonskeagh Castle:

Sir,—Having read one or two papers in the Christian on the "Antichrist," I would ask permission to make a few observations on that most important subject. Without going into the question on its merits, which would require more space than you would care to give me, I would say that it appears to me extraordinary that those who write on that particular branch of prophecy nowadays should adopt that scheme of interpretation (I mean the *Futurist*) which was for the first time propounded by the Jesuit Rebera for the purpose of turning aside the Protestant applications of the Apocalyptic prophecy from the Church of Rome. This Futurist scheme has been of late years brought into vogue in England and Ireland by Mr. Maitland and Mr. Burgh, followed by Mr. Newman in the Oxford Tracts. One would have thought that before adopting the views of the Jesuits and of the Jesuitising party in our own church, Christian men might pause, and give the subject the most mature and prayerful consideration before siding with the enemy. It appears to me a very serious matter to reject the testimony of the martyrs who sealed their tesimony against Antichrist with their blood; and to treat with contempt, as some of the gentlemen who write upon this question do, the teaching of the Reformers, who *one and all* held that the Papacy was the great apostasy foretold by Daniel, St. Paul, and St. John—with the Pope, the Man of Sin, or Antichrist, at its head. It was not only the Reformers of England who held those views, but every reformed church in Europe has held, and does hold, them; and, moreover, the churches of England and Ireland have pledged their members to this doctrine.

Surely such a consensus of agreement between churches separated by language and race, upon a great principle, leads to a powerful inference that God Himself revealed to his servants at that glorious epoch—the Reformation—the right interpretation, in its main features, of this most remarkable prophecy.

And what a clumsy notion this (of an infidel Antichrist, to arise at the end of the world, to reign for three years and a half) is, compared with the Scriptural Antichrist, so well described by Sir Matthew Hales—no mean judge of evidence,—who used to say, "That if the apostolic description of him were put into the *Hue and Cry*, any constable in the kingdom would be warranted in seizing, wherever he found him, the Bishop of Rome, as the head of the mystery of iniquity."

I am convined that these ill-digested, and—with all respect to the good and pious men who propound them—absurd theories of the Futurists have done more to revive Popery, and to bring it to life again in the Ritualism of the day, than anything else could have done.

Selections.

PROFESSOR ROBERTSON SMITH AND BIBLICAL CRITICISM.

THE STATE OF THE CASE.

The following are the titles of the articles, in the new edition of the "British Encyclopedia," written by Professor Smith, of the Free Church College, Aberdeen, which have given rise to so much discussion and anxiety in that church of late, viz.: "Bible," "Angels," "Canticles," "Chronicles." He has also an article on "The 16th Psalm," in the Exposition for November, 1876, and another on "Hebrew Poetry" in a recent number of the "British Quaterly Review." In all of which he applies the naturalistic method of the Rationalists to the solution of the problems that arise out of the origin, the authorship, and the literary history of the Word of God; as well as to the interpretation of the prophetic and other portions

of Scripture. Had he done this as the enemy of revelation, and with a view to the triumph of Rationalism, his position as a teacher of the rising ministry would not have been tolerated for a single hour. That is not, hower, his rôle, but this: He affirms that he adheres to the Confession of Faith and the Reformed Confessions generally; that the inspiration and authority of the Word of God are dear to him, and that the positions he has taken up, however questionable they may appear to be, are in his view, consistent with them and fitted to afford the proper ground for their successful vindication. Charged, therefore, as he is by so many, with heresy of a very dangerous sort, and by others with methods and opinions that lead up to heresy, he not only denies the one and the other, but claims to be, in an especial manner, the defender of the faith.

He starts with the idea that the literature of Israel was altogether fragmentary, till the eighth century before Christ, and then applies his method to the records before him. This necessarily brings him into contact with the received opinion of the historical continuity of the sacred narrative, as well as of the progressive character of revelation. At this point he parts company with the Presbyterian Churches, and speedily arrives at conclusions that demand inquiry. His theory and his conclusions are familiar enough to biblical scholars, as taught by the naturalistic school of theologians. Their novelty consists in their being held and taught in the Presbyterian Church, in Scotland. In this relation they are indeed new, as will be seen.—1. In regard to the historical Scriptures: He denies that Moses wrote the Pentateuch as a whole, and affirms that only a very small part of it is his at all. Any other admission would destroy his positions and involve him in inconsistency. The Jewish ritual and theology, he says, are a development and not a finality, and Moses could never have written the Pentateuch. Guided by his method, he says that Genesis could not have been written till long after Moses, nor Exodus, nor Numbers, nor Leviticus, as the Levitical Institute was the product of an age long subsequent to his day, and could not, therefore, have been written by him. As for Deuteronomy, it was not written till 50 or 75 years before Jeremiah's day, and though claiming in the body of it, in the strongest manner possible to have been by Moses, it was not so, but by a learned Jew of the period by a process of *literary personification*, in use in that and every age. 2. In regard to the prophetical Scriptures, his view of the prophecies leads him "fully to acknowledge the Messianic element in prophecy, and the truth that Jesus found the prophecies and the Psalms to be directly and unmistakably fulfilled in himself, and, at the same time, to hold that no prophet ever received a revelation which was not spoken directly and pointedly to his own time." Alongside these views of his on the point, we have the fact, that the main reason of his opposition to the Mosaic authorship of Deuteronomy is, that it contains prophecies concerning Israel, and gives directions for their guidance in times reaching far beyond those of Moses. The presence of the supernatural and the prophetic, bearing on the distant future, in words alike particular and express, is not recognised by him, and compel him to make as little of prophecy as he can, as predictive of future events, and as much as possible of it, in its bearing on the contemporaries of the prophets. Prophecy in his hands ceases to be prophecy, as understood by the Presbyterian Churches, unduly limits the prophet's action to his own time, and makes no definite reference to a personal Messiah in the manner indicated in Acts, 2nd and 13th chapters, but contains only "the ideal elements of the theocratic conception." His commentary on the 16th Psalm in the Expositor, is an instance of his method, and contains the statement that it acquired a prophetic significance only from its place in Israel's liturgy. 3. In regard to the Law: His notion of the law, as used in Israel up to the time of the exile, is, that it signified oral instruction delivered by the priests; that Ezra collected it from the days of Moses onwards to his own day, and that only then did it become law in the proper sense. 4. In regard to the synoptic Gospels: He says, "A considerable portion of the New Testament is made up of writings, not directly apostolical, and a main problem of criticism is, to determine the relations of these writings, especially of the Gospels, to apostolic teaching and tradition." And adds, "It seems to be implied that if eye witnesses wrote at all, they at least, so far as was known to Luke, did not compose a regular narrative, but simply threw together a mass of reminiscences.'

In his view, "Mark's gospel is only an enlarged edition of his original work, or possibly some one St. Mathew's, "not a complete gospel, but T. [illegible] collection of the words of Christ, or possibly [illegible] In short he believes that the synoptic gospels are non-apostolic digests of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays." All this is felt to require explanation, for if the final editors were non-apostolic persons—and Mathew did not write a narrative of the facts as well as of the sayings of Christ—what guarrantee have we for their being truly the Word of God? 5. In regard to the poetry of Scripture. According to him, it is little more than "the product of the poetic and artistic genius of the country." And, explaining it on the naturalistic principle, he loses sight, as, in the 16th Psalm, of the prophetic element, and keeps before him, as if he were dealing with Milton, only those elements of genius in it, that attract his attention. 2. In regard to Canticles, Ecclesiates, Jonah, Esther, Job. Zechariah, Isaiah, and other parts of Scripture. Canticles, he says, is in no way to be viewed as an allegory of the love subsisting between Christ and the Church, but literally as an Eastern ode, descriptive of human affection. According to him, it is simply an answer to the question, "Who can find a virtuous woman?" and is providentially in the canon. Isaiah, in his view, from the 40th to the 66th chap., was not written by the prophet Isaiah at all, but by some godly and talented Jew, at a later period, as the internal evidence, he thinks, clearly shows. The other books mentioned are so spoken of as to raise the question, whether, according to him, they can be justly regarded as part of the canon at all. 7. In regard to angels. The result of a perusal of his article on this subject, leaves men in doubt, whether he believes in them as living intelligences, and prompts the inquiry whether, if he rejects their personality, he can believe in a personal devil; and if not, whether he is the loyal son of the Church he professes to be.

In working out his idea of development, alike in regard to doctrines, precepts, and ordinances, he taken up positions, touching the school of the prophets and the priests that are also in keeping with those of the naturalistic critics. The prophets, they say, were the leaders of the spiritualistic and progressive party. The priests, especially from the days of David, and onwards, were the leaders of the ceremonial and conservative party in the Church. Their position, their interests, their spirit, and their policy, were all different the one from the other. In this way the system of the prophets was a living progressive spiritualism, while that of the priests was a dead and formal ritualism. They, no doubt, acted and reacted on one another; but they were different systems, and of a spirit alien the one from the other. And in this he is substantially at one with them. It may well be asked, Is this a true state of the case? or is it not exceedingly misleading? In all this, there is evidently a material difference between Professor Smith's views and those of the Free Church. The people feel this keenly, are justly alarmed, and resent it bitterly. The Church is fully alive to the whole circumstances of the case, and is steadily facing them. But till the Professor speaks out all his mind, as he must do now, it cannot be said that he impugns inspiration, the canon, the Confession of Faith, or the authority of the Word of God. He denies that he does. Holding this theory, and the conclusions he has reached in its application to the Bible, though the assembly may not see its way to libel him for heresy, it is just possible that it may be forced to consider whether it can continue him in his official position. The unsettling and dangerous tendency of his teaching, on the people and the rising ministry, is so great that it may have to remove him from his present position on the ground of constructive heresy.—(*Otago Evangelist.*)

LIKE CHRIST.

"THE Model Man" is a good description of the human side of Jesus of Nazareth, though it does not and cannot touch His divine side. But while it suggests that His character and life were perfect in all excellence, and fitly representative of what God requires in men, it also reminds us that we are to fashion ourselves after Him as our Pattern. And, difficult or impossible as this may seem for us who are born with an inherited taint, and whose natures are perverse and imperfect, it is precisely what we are taught in Holy Scripture that is expected. Christ is our model, and we are to be like Him; and if this means anything at all, it means that we are to possess the same traits of character which He possessed, and to exhibit them in our conduct.

"When He shall appear, we shall be like Him," said St. John; but we are not to infer that only after the resurrection shall we be able to live purely and spotlessly, as did Jesus when on the earth. The loving apostle seems to us to say that we who now are like what Jesus was in His incarnation, shall, at our Lord's second coming, be like what He is now in His glorification. Washed in His blood and saved beyond the reach of ill, there will thenceforth nevermore be the possibility of sin; and our bodies by His omnipotence transformed "like unto His glorious body," as it appeared in the transfiguration, as John saw it in Patmos, and as the angels now see it on the throne, we shall in the fullest sense share in His glory. Such is the blessed hope which is ever held out to the pilgrim traveling toward the heavenly Zion. How encouraging to the faint, the weary, and the desponding! How rousing to the laggard! How quickening and inspiring to the faithful, conquering believer, who is resolved against all odds, by God's good grace, to win and wear the crown!

Now, are not we who believe in Christ, while yet in this world of sin and this body of flesh, styled "heirs of God, and joint heirs with Christ?" That is why we shall share in His glory when He shall come again. But, reasoning backward, we are heirs because we are children, made such by gracious adoption into the family of God. Then, if children we have the character of children. Children partake of the nature of their parents, as everybody knows; and the child of God partakes of the divine nature, by the new creation of the Holy Spirit. So this endearing term reminds us not only of the near relation into which God brings the believing soul, but of the new nature which God gives him. Truly, old things are passed away, and all things are become new. This is the beginning of likeness to Christ, in the divinely bringing the soul under the control of the love of God; and all spiritual growth increases it until the transformation is complete in the bestowment of all the fullness of God.

Heaven will be blessed and glorious to all saved souls; but to give the bliss of heaven to sinners is not the bottom purpose of the Gospel. There is happiness in religion; but the promotion of the happiness of the universe is not God's highest aim. Holiness underlies both happiness and heaven, as sin is back of all wretchedness and of hell itself. The axe is laid at the root of the tree, and the blow is struck at sin itself. Holiness is what is wanted and provided for, and "Be ye holy" is the everbiding law. When, then, we read that God hath "chosen us that we should be holy and without blame before Him in love," and that He has "predestinated us unto the adoption of children by Jesus Christ to Himself," we know that He wants us to be like Christ, who is God's dear Son and our Elder Brother, "holy, harmless, undefiled, and separate from sinners." More expressive, perhaps, is the statement that God has predestinated all believers, laying it down as a universal law for them, "to be conformed to the image of His Son, that He might be the firstborn among many brethren." At the head of this long line of brothers stands Jesus, the First-born, and all are like Him, bearing His image. As this would appear to the eye, so is it to be really and spiritually; our souls must be like Christ's soul.

What Jesus of Nazareth was in His earthly life, we all know. His purity of thought, speech, and act; His freedom from sinful desires though temptation sought to awaken them; His supreme devotion to the will of His Father; His readiness to do and die if God might be glorified; His tender love to God and intense abhorrence of sin; His sympathy with all sorrowing and troubled souls and grief over the blinded and impenitent; His promptness to help all of stricken humanity that came within His reach; His self-sacrifice, that He might win the chance of saving the lost; His stern sense of justice that could never cover sin or wink at hypocrisy, though He could die that the repentant might be forgiven—all this is written in our memories. Now, let it be written in our hearts, that we may be like Him.

We are not forgetting the difficulties in the way to the attainment of such a character by selfish, sinful mortals, nor must we forget, on the other hand, the gracious and almighty help that is always at hand. We are sinful, but the blood of Jesus cleanses. We are lovers of the world, but God gives us His love instead. We are prone to evil, but the Holy Spirit creates in us new hearts and clothes us with power from on high. We have foes all around us, but have also the armor of God, and are more than conquerors through Him that loved us. These are mightier than the difficulties, so that for the truly willing and consecrated soul there is a growing conformity to the image of the Master. Nor should this growth be one-sided or in one direction. No more perfectly rounded character is conceivable than Christ's; and in like manner true holiness in us will develop us on every side, so that perfect love shall not stand alone, but be accompanied by a perfect meekness, a perfect fidelity, a perfect spirit of sacrifice, a perfect readiness to do and die.—(*Zion's Herald*)

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FORBID THEM NOT.

We make a great mistake, when we distrust the depth of early religious convictions. We entirely misjudge the tender condition of the child's mind, when we suppose that their changing religious moods leave no permanent effects for good or ill. Yet it is very common for teachers and parents to question both the depth and value of their children's experiences. We treat their convictions lightly; we repress their religious emotion by distrust; we repel their confidence by our incredulous tone. Many a child is thus driven to bury his convictions in his heart, because he fears they will be treated as childish fancies. And even when they break through our distrust, and express to us their interest and their purpose, we subject their professions to tests we would not dare apply to ourselves. Just at the time they most need the warmth of Christian sympathy, they are chilled by repression and distrust.

Thus many children are driven to smother their convictions, and hide the light that is beginning to shine in their hearts. We are well convinced that very many who profess Christ in more mature years, were really converted in childhood; but no one trusted them, and they did not dare to trust themselves. There are, no doubt, children in many of our homes and classes, whose hearts the Spirit has touched. Thus may there be little disciples in our household, and we suspect it not. There may be consecrated hearts in our Sabbath-school classes shrinking out of sight, because they know their faith will not be trusted.

Let every teacher seek the confidence of his scholars. Their religious feelings may seem evanescent and variable, but their emotions will leave lasting impressions on their tender hearts. Those feelings should be dealt with as genuine and profound, and as tending to shape character and destiny. The sun and cloud chase each other in spring-time, but together they mature the harvest.

Let us believe in children, and in the genuineness of their convictions. We shall find their consciences are wonderfully tender, and their religious emotions sometimes strong and clear. They have little false pride of character to restrain them, no prejudices to block their way. Their habits are unconfirmed, ready to be shaped; their wills are uncommitted, ready to be led.

This is a divine and special hour for hopeful labor. God's best promises overhang it; His richest grace shines upon it like the sun-light. Let us concentrate our efforts where He concentrates His promises and His grace. We sow our seed in spring-time, when all nature is in harmony with our work. We mould our metal when it is molten, and it readily takes the form we desire. Let us, in this, also, "work together with God."—*Zion's Herald.*

TELEGRAPHIC NEWS.

London, August 10th: In both Houses of Parliament last night, the motions on the Eastern Question were withdrawn, the Government declaring that their discussion would be injurious to the public interests.—In the Lords, Earl Beaconsfield added, that the policy of the Government continues to be one of non-intervention so long as English interests in the East were not affected.—The Lords have passed the second reading of the East Indian Loan Bill.—The Marquis of Salisbury, in answer to a question put, refuted the fears entertained respecting the finances of India.—In yesterday's sitting of the House of Commons, there was a debate upon Mr. Grant Duff asking for an explanation as to the occupation of Quetta by British troops, the negotiations at the Peshawur Conference, and the changes made in the Frontier districts.—Lord George Hamilton, in reply, said that the apparent change in our policy was a change of method and not of principle, and that it was the endeavour of the Government to maintain cordial relations with the potentates on the Indian frontier. The invasion of India, he said, was improbable for many years to come, and that any such enterprise would be hopeless in the meantime.—Sir Stafford Northcote said that the policy of the Government was to husband its resources, complete its internal lines of communication, and conciliate the population by good government.—Suleiman Pasha has received reinforcements, and will at once endeavour to force the mountain passes of the Balkans and co-operate with Mehemet Ali, the commander-in-Chief of the Turkish forces, and Osman Pasha. A strong resistance on the part of the Russians and severe fighting is expected.—Mehemet Ali is near Rasgrad, where he awaits the result of Suleiman Pasha's operations before moving forward.—The Russians have transferred their headquarters to Bulgreni.—The Russian Government has tried to obtain the sanction of the Austro-Hungarian Government for the passage of Russian troops through Servian territory. It is generally reported that the Austro-Hungarian Government has refused to comply with their request.

12th: In answer to a question put in the Lords, Lord Derby said, the report which had appeared in the Austrian press that the policy of the English Government in the Eastern Question would be to await the course of events and then participate in the partition of Turkey, was wholly without foundation.—The result of the interview between the Emperor of Germany and Emperor of Austria at Ischel has testified to the perfect accord existing between the two sovereigns.

13th: In the House of Commons, Sir Stafford Northcote, replying to a question, said that England's Eastern policy was one of strict neutrality, subject, however, to contingencies that might arise.—The Russians have resumed the offensive at Ani (?), where their first attacks have been repulsed.—The Russians have evacuated the Hainboghaz and Guerditch passes in the Balkans, which the Turks have since occupied.—Demonstrations in favour of war have been made at Athens, and it is believed that action on the part of the Greek Government is impending.—It is rumoured that a state of siege will shortly be proclaimed in France to curb the Radicals.

14th: The Hon'ble Frederick Arthur Stanley, Member for Preston, and late Financial Secretary to the War Office, has been appointed Financial Secretary to the Treasury in place of Mr. W. H. Smith.—Advices from Armenia state that Ismail Hakki Pacha had occupied Zarayagla in the Province of Erivan, and had commenced attacking General Tergukassow, who readvanced with his force, causing Ismail Hakki to evacuate the Province.—Suleiman Pacha has taken the offensive and crossed the Balkans.—Much sicones prevails among the Russian troops in Bulgaria and the Dobrudscha.—Parliament was prorogued to-day.—The Lord Chancellor read the Queen's Speech, which was to the following effect:—"My relations with all Foreign Powers are of a friendly character. The efforts which I have made, in common with other Powers, for the maintenance of the European peace, have, I regret to say, not been attended with success.—"On the outbreak of the war now raging between Russia and Turkey, I declared my intention to observe a neutral attitude so long as the interests of Great Britain remained unaffected. Their nature and extent were defined in a diplomatic communication made to the Russian Government which elicited a reply indicating a friendly disposition on the part of that Power towards this country. I shall use my best efforts when a suitable opportunity occurs to restore peace between the two Powers now at war on terms compatible with their honour as beligerents and the general safety and welfare of other nations. If during the contest the interests of Great Britain should be assailed or endangered, I shall rely with confidence on your help to vindicate and maintain them.—"I am grieved to hear the accounts of the dreadful famine in Southern India, and that its duration is likely to be prolonged. No exertion will be wanting on the part of the Indian Government to mitigate its horrors.—"Her Majesty in conclusion alludes to the enthusiastic reception of Her Proclamation announcing the annexation of the Transvaal and enumerates the various measures brought forward during the Session."

15th: Colonel F. A. Wellesely, the British Military Attache at the Russian head-quarters, has come home to report upon the alleged Russian atrocities.—The *Times'*, *Daily News'* and *Reuter's* special correspondents at Bucharest announce a cruel butchery of Christians to the south of the Balkans by Turkish troops, who were instigated in their deeds by the merchants and landowners of the district. No less than thirty churches and five hundred schools were burnt in the district of Tchirpan. Bulgarian fugitives estimate the number of Christians massacred or burnt to be 12,000 to 15,000, and the number of villages destroyed to be sixty.—General Latoff has been appointed to supersede General von Krudener in command of the Russian forces before Plevna.—Four days of continuous rainy weather have hindered the movements of troops in Bulgaria.—There is no news from the Seat of War at Rustchuk, but it is believed that the Russian troops have fallen back there.—Noon: Earl Beaconsfield and Lord Derby will remain in town during the autumn recess.—No further war news of any importance has been received, the telegrams being confined to accounts of reconnoitring affairs.

16th: The Lord Mayor of London is soliciting subscriptions for the relief of the famine-stricken in the Madras Presidency.—A Turkish Army Corps, numbering 35,000 men, has been recalled from Bagdad to Constantinople.—The Russians have evacuated Kustendji on the shores of the Dobrudscha.—A bridge has been thrown over the Danube by the Russians at Pyrgos, near Rustchuk.—The Russian batteries at Slobosia were yesterday bombarding Rustchuk.—The Turks are bombarding Giurgevo.—The Left Wing under Mehemet Ali Pasha, the Commander-in-Chief of the Turkish Army, is slowly marching to effect a junction with Suleiman Pasha, whose cavalry have arrived a two hours march beyond the Balkans.—Latest advices from the seat of War in Armenia state, that Ahmed Mukhtar Pasha still remains on the defensive.—The Russian General, Loris Melikoff, having been strongly reinforced, has resumed the Offensive.—The advance of the force under General Tergukassow is checked by Ismail Pasha.

PASSENGERS SAILED.

Per P. and O. Str. *Nepaul*, 10th, additional:
For Southampton.—Mr Thos Reid, Capt Gibbs, Monsr Ronelle, D. Solons, and Mr J Davies.
For Venice.—Mr Pickering.
For Suez.—Mr Hart-Davies, and Mr D G Soares.

Per Str. *Italia*, 15th:
For Liverpool.—Col and Mrs C Jackson and two children, Mr Miss and Master Jackson, Mr Park, Mr and Mrs Clayton, Mrs Borrel, Capt and Mrs B Lockwood and Mrs Lawrence and four infants.
For Naples.—Mr A Hector.

Per P. and O. Str. *Bangalore*, 17th:
For Southampton.—Major J B Reid, and Mr George Cook.
For Brindisi.—Mr W Smith, and Mr F S Strain.
For Venice.—Rev C B Brown, Major F Jellie, Mr F Davidge.
For Suez.—Mr Hart Davies and Monsr Arten.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 14th:
From Southampton.—Miss A and Mr Jones, Mr and Mrs Bruff and infant, Mrs Chapple and child, Mr Potts, and Mr C P Dillon, R N.
From Venice.—Mr Warwick, Maj-Genl Sir H S Daly, Co Arbuthnot, Capt R Shaw, Mr Glazebrook, Mr Ochiuts, Mr Jonas Ismail, and Mr Regoso Ando.

Per Str. *Australia*, 16th:
From Genoa.—Mr Farrell and sister, Mr Woodhouse, Mr Tuthell, Mr and Mrs A C Suarez, and Mr Pites.
From Suez.—Mr Sadin Hogia.
From Marseilles.—Mr Franci Schaffer.

Domestic Occurrences.

MARRIAGE.

HEADLAM—McCLOUGHIN—August 8th, at the Girgaum Mission Church, by the Rev. T. Carss, Mr Arthur Slade Headlam, Accountant P. W. D., to Miss Annie McClougain.

DEATHS.

DOWNES—Aug. 9th, at Lanoli, Harry Herbert, infant son of Herbert Downes, G. I. P. Railway, aged 9 months and 18 days.

DESOUZA—August 13th, at Mahim, Pascal A DeSouza, late Organist, St Thomas' Cathedral, Bombay, aged 78 years.

MUNRO—Aug. 14th, at Locksley Hall, Byculla, John Munro, Esq.

"BOMBAY GUARDIAN."

Subscriptions received from 11th to 18th August 1877 at the new rate.

Captain C. Christian, 12th April 1878, Rs. 6; The Secretary to Government Separate Department Bombay, 12th April 1878, Rs. 12; S. Shapurji Bengalee, 3rd March 1878, Rs. 6; A. G. Wyatt, 31st October 1877, Rs. 10; T. Lidbetter, 11th March 1878, Rs. 6; W. S. Stewart, 16th January 1878, Rs. 6; C. Macdonald, 1st April 1878, Rs. 6; Mr. Abraham, 18th October 1877, Rs. 1 7-6; Rev. Geo. Baugh, 31st December 1877, Rs. 7-10; J. Lodge, 1st May 1878, Rs. 12; W. Wells, Esq., 31st May 1878, Rs. 6; F. Otto, 15th May 1878, Rs. 10; Rev. J. M. Goheen, 31st March 1878, Rs. 5; Abel S. Malhar, 11th Sept. 1877, Rs. 8; R. J. Sharman, 31st August 1877, Rs. 1.

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